13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13



In the mind of the Northern Paiute they are often associated with the Pit River Indians among whom a remnant are even supposed to exist today. The Pit River Indians are called by the Paiute sai'i, which is also the name of the ancient people, but the possible reason for this is that both peoples are held in contempt.

Of the ancient sai'i there were two bands. The first band, which is conceived, like any band or "family" of Northern Paiute, to consist of only a few hundred individuals, lived at Humboldt lake until exterminated by the Northern Paiute. The second band lived on Pyramid lake and at a later date were driven toward Pit river. The story is that the Northern Paiute used to capture these people, cut off the fingers, penis, and ears, and tie these to the blankets of the girls, or throw them into the midst of a group of girls playing games, to tease them. After the ancient sai'i were driven out of Nevada, the Northern Paiute and Washo fought together against the Pit River Indians.

An incident illustrates how the ancient people are associated in the minds of the Northern Paiute with the Pit River Indians. One day while the writer was at Toy packing stone specimens, some Indians passed in a wagon. Although the specimens were typical Paiute implements the Indians disclaimed all knowledge of them, saying that they must have been made by the Pit River Indians

## NOTES ON GEOGRAPHY

Besides the places described in the myths, Natches mentioned a few other points of interest. The figures refer to locations on the map, plate 68.

10.—Near the Pyramid lake agency buildings there is said to be a cave once occupied by the sai'i. Around Pyramid lake there are many rockshelters and in the vicinity of Pyramid island a cave (no. 11, pl. 68), where legend says the "other" people used to live. They are called fish eaters, agai-tai'i.

12.—On the west side of Winnemucca lake, back from a point projecting into the lake there is a cave, in front of which was a village of the ancient people, occupied before the Northern Paiute drove them from the country. Their houses of stone can still be seen.

13.—To the southwest of Perth there is a cave or perhaps more properly a concave cliff which is easily seen from the railroad. It is understood there are petroglyphs there, some of them crudely resembling letters of the alphabet. The name of the place is tshatsha.

14.—A few hundred feet northeast of the station buildings at Toy there is a village site, called otignabatU, where Natches was born. The gravel ridge shown as a dotted area on plate 1 is also called otignabatU. On both sides of the ridge

539 776 Black Jack until they were about one mile from Nixon. Bob told Black Jack to jump on behind the saddle and he would give him a ride the remainder of the way, but Black Jack said it was all right, that he could make it on in to Nixon. It is presumed that their point of departure was Gerlach, or vicinity, thus the distance traveled would have been greater than 60 miles.

Black Jack had antelope as his helper and never used a horse, but traveled on foot. He died about 1910 which indicates that he, too, may have been born around 1850.

Ike did not say whether Johnny Monday and Black Jack were Wadátkuht, or not, but it is likely that they were not. However, they were from a neighboring group of Paiute and their exploits could probably have been matched by the Wadátkuht.

212 Petroglyphs. The name for petroglyphs was túmadai, "magic", or "trick". Only certain people knew what they meant, and this was all the information that Kitty, her sisters Helen and Libby, Gladys, and Gladys' cousin, Dorothy, had on petroglyphs which are so numerous in the region about Honey Lake. Kitty and Gladys said, however, a more common name for petroglyphs was numutubon, "Indian writing". Susy said that petroglyphs were only known to those who put them on, and that snake elements were put on by those who had an [756] understanding of snakes. All this information suggests that [881] petroglyphs were made by shamans for purposes best known to themselves. There is no evidence that petroglyphs were in any way connected with the girls' puberty ceremonies.

## SOCIAL LIFE

622 Headmen. Little information was obtained with respect to headmen despite the fact that Kitty's father, Joaquin, was the last headman of the Wadátkuht Paiute. Gladys stated that Dick Wright, Kukwhi, and Joaquin, Numúnana, were "captains" and both were considered to be leaders. Both lived at the same time and seem to have had an equal status within the group. They gave the necessary orders for the "big times", and according to Gladys, could have other people work for them to catch fish, hunt, build a house and similar work. They [692] also were called upon to settle disputes between people within [177] the band. The situation of having other people work for them as averred by Gladys, however, is likely to apply only to the